conscious being which differentiates and runs along
the lines of differentiation with the sense of diversity
prominent and characteristic'and the sense of unity
behind it only, not characteristic, not the very stuff
of its workings. If by any chance this supporting
sense of unity could be drawn back,—it is possessed
by mind not in its own separate right, but because it
has the supermind behind it, because it reflects the
light of the supermind of which it is a derivative
and secondary power,—if a veil could fall between
mind and supermind shutting off the light of the
Truth or letting it come through only in rays
diffused, scattered, reflected but with distortion and
division, then the phenomenon of the Ignorance
would intervene. Such a veil exists, says the
Upanishad, constituted by the action of Mind it-
self: it is in Overmind a golden lid which hides
the face of the supramental Truth but reflects
its image; in Mind it becomes a more opaque
and smoky-luminous coverture. That action is
the absorbed looking downward of Mind on the
diversity which is its characteristic movement and
away from the supreme unity which that diversity
expresses, until it forgets altogether to remember

and support itself by the unity. Even then the unity
supports it and makes its activities possible, but the
absorbed Energy is unaware of its own origin and
greater, real self. Since Mind forgets that from
which it derived, because of absorption in the work-
ings of formative Energy, it becomes so far identi-
fied with that Energy as to lose hold even on itself*